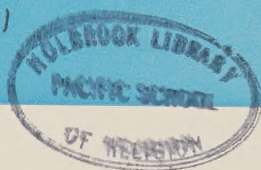


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

SEPTEMBER 9, 1959

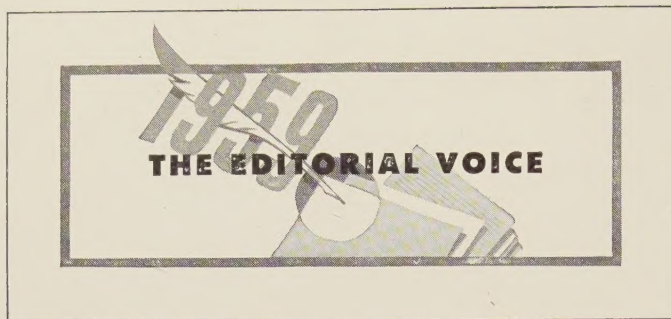


HIRA-MONKMEYER

JAPANESE UNIVERSITY STUDENT

In this issue

PRINCIPLES MEN LIVE BY By Alvin J. Moser
100 YEARS OF MISSIONS IN JAPAN . . . By A. Paul McGarvey



THE WORLD TO COME

It has been cited as a flaw in Christianity that it is more concerned with the world to come than with the world that now is, and some timid souls have been fluttering about trying to defend the faith of Christ against this accusation as a mother hen defends her chicks from the hawk.

Both the attack and the defense are wasted. No one who knows what the New Testament is about will worry over the charge that Christianity is other-worldly. Of course it is, and that is precisely where its power lies.

Christianity, which is faith in Christ, trust in His promises and obedience to His commandments, rests down squarely upon the Person of Christ. What He is, what He did and what He is doing—these provide a full guarantee that the Christian's hopes are valid. Christianity is what Christ says it is. His power becomes operative toward us as we accept His words as final and yield our souls to believe and obey.

Christ is not on trial; He needs no character witnesses to establish His trustworthiness. He came as the Eternal God in time's low tabernacle. He stands before no human tribunal, but all men stand before Him now and shall stand for judgment at the last. Let any man bring the faith of Christ to the bar of man's opinion, let him try to prove that the teachings of Christ are quite in harmony with this philosophy or that religion and he is in fact rejecting Christ while seeking to defend Him. *Ipsi dixit*, He has said it, is sufficient answer to all criticisms of Christ's claims.

Christianity has over the last half century been badly shaken by the criticisms of certain social philosophers. These gentlemen have assumed the basic soundness of the present world system. With a few improvements here and there a prosperous, healthy and peaceful society could be established right here on this earth, and to do this, say they, is the whole duty of man.

These men were observant enough to see that their concept of a permanently peaceful world was contrary to the teachings of the New Testament, so they quite naturally turned impatiently from them. Unfortunately many influential Christian leaders were not astute enough to notice the contradiction between the *ipsi dixits* of Christ and the doctrines of the social dreamers and, smarting under the charges hurled at them by the one-world thinkers, they retreated from their Christian position and ran after the social philosophers crying "Me too,

me too," in a frantic effort to prove that the world had misunderstood Christianity all along. In doing this they, of course, surrendered all that is unique in the faith of Christ and adopted an emaciated Christianity which is little more than a ghost of the faith once delivered.

Let no one apologize for the powerful emphasis Christianity lays upon the doctrine of the world to come. Right there lies its immense superiority to everything else within the whole sphere of human thought or experience. When Christ arose from death and ascended into heaven He established forever three important facts; namely, that this world has been condemned to ultimate dissolution, that the human spirit persists beyond the grave and that there is indeed a world to come.

There is about the Christian faith a quiet dogmatism, a cheerful intolerance. It feels no need to appease its enemies or compromise with its detractors. Christ came from God, out of eternity, to report on the things He had seen and heard and to establish true values for the confused human race. Then He drew a line between this world and the world to come and said in effect "Choose ye this day." The choice is between an earthly house which we can at best inhabit but a little while and the house of the Lord where we may dwell forevermore.

The Christian faith engages the profoundest problems the human mind can entertain and solves them completely and simply by pointing to the Lamb of God. The problems of origin and destiny have escaped the philosopher and the scientist, but the humblest follower of Christ knows the answer to both. "In the beginning" found Christ there at the creation of all things, and "the world to come" will find Him there at their regeneration.

The church is constantly being tempted to accept this world as her home, and sometimes she has listened to the blandishments of those who would woo her away and use her for their own ends. But if she is wise she will consider that she stands in the valley between the mountain peaks of eternity past and eternity to come. The past is gone forever and the present is passing as swift as the shadow on the sun dial of Ahaz. Even if the earth should continue a million years not one of us could stay to enjoy it. We do well to think of the long tomorrow.

Toward the world to come we are all headed. How unutterably wonderful that we Christians have one of our own kind to go ahead and prepare a place for us! That place will be in a world divinely ordered, beyond death and parting, where there is nothing that can hurt or make afraid.

*"Jerusalem the glorious!
The glory of the elect!
O dear and future vision
That eager hearts expect!
Even now by faith I see thee,
Even here thy walls discern;
To thee my thoughts are kindled,
And strive, and pant, and yearn."*

—BERNARD OF CLUNY.

The Principles Men Live By

We may not always know what causes us to choose a particular course of action, but even a Christian may be governed by worldly principles

By REV. ALVIN J. MOSER

MEN do not live by isolated words and deeds alone, but in accordance with basic and underlying principles. Sociologists have shown us that the actions of even the most antisocial juvenile gangs are governed by very definite codes. These codes, or principles of conduct, are very often extremely rigid and demanding.

This, of course, is in keeping with the revelation of Scripture. For the heart of the gospel is not a mere rule of ethical conduct made up of isolated do's and don't's, but the impartation of a new nature. When by faith a person experiences the new birth and receives the Spirit of Christ into his life a new principle immediately becomes operative. When a man's life is governed by the principle of faith in Christ his entire manner of living becomes transformed.

It may be helpful for us to understand that the lives of men are seldom governed by one principle alone. Nor are we always aware of

the principle which is operative when we choose a particular course of action. It is altogether possible for well-meaning Christian people to engage in activity (even religious activity) which is founded on principles quite contrary to the teachings of Christ. In fact, as we survey the religious scene today we cannot but question the underlying principles which are responsible for much of what we see. We may also wonder whether or not much of the activity which we observe would continue if those who engage in it were aware of the basis of their conduct. Can it be that we have lived so long with the world that we are no longer able to discern between the flesh and the Spirit? Or have our hearts become so hardened that we have ceased to care? At any rate, it may be helpful for us to explore some of the basic principles which men live by.

The carnal man lives by the principle of *force*. This is the principle which was active in the heart of Lucifer as he sought to overthrow and usurp the place of God. It is also the principle at work in the program of godless Communism as it casts its lengthening shadow over increasingly large areas of the world today. In its most radical form the principle of force denies the existence of God and rejects any concept of moral law. Right is anything that serves to attain the desired end. Wrong is anything that hinders it. Religion is looked upon with ridicule and scorn, while the religious man is equated with ignorance, weakness and mental ill-health. Man is regarded as merely a conditioned and sophisticated animal, while the exercise of such virtues as love and mercy are viewed as an indication of

personal instability and weakness.

When the principle of force is described in this way it is readily discernible to all who have a mind to understand. However, the enemy of man's soul often goes about as an angel of light, dressing his wares in respectability, and offering them for barter in the most unsuspected places. That is the way the principle of force has made its way into modern Christian living and approaches even to the altar of the sacred place itself.

A man does not have to deny the *existence* of God to deny the *power* of God and to substitute human power and craftiness that he might gain the status he seeks. We are warned that one of the signs of the end of the age will be a church and a people who hold to a form of godliness but deny the power thereof. When we seek to fill our Sunday schools and our churches by the cheap attractions of the flesh, when we seek to send forth men and women by appealing to the gods of pity and adventure, when we seek to build our buildings or to raise our funds in the name of some cherished saint, what are we doing but denying the power of God to provide for the work of His kingdom and substituting the persuaders of our own human strength? Surely we are operating on the principle of carnal force.

In like manner a man need not deny the existence of moral law in order to appraise truth as a relative thing in his daily living. It may be impossible for any of us to live entirely without our own peculiar biases, resulting from past experiences and present engagements, but it would appear that the hour has

Mr. Moser is a worker in the South-eastern District of the Alliance



come for a new emphasis upon the consistency of moral conduct. Whenever we shade the truth to fit the occasion, whenever we push one man down in order to raise ourselves or a friend, whenever we cry out against the mote in our brother's eye but excuse the beam in our own eye, we do violence to God's moral law. The tragedy is that even when we are conscious of such violation we usually recognize it only as an isolated deed and fail to associate it with the anti-God principle which is at work in our lives. We need to recognize that a deadly force is operative and, though it may not be as crude or distasteful, it is just as destructive as a bold, external pronouncement and denial of moral law.

A great deal more could be said concerning this power principle. We could note, for example, that the general tendency within religious circles today is to elevate the organizational man above the spiritual man. Thus, while accepting religion as such, we prefer the man who can work with people over the man who can talk with God. This is not to say that a man cannot hold sway with both God and men, nor is it to suggest that all religious leaders are lacking in spirituality. But it is to say that when a choice must be made between the two, the business meeting usually holds priority over the prayer meeting. Can we deny

Quotes from Our Contemporaries

We have much good preaching, but little powerful preaching, is the lament of CARLOS GREENLEAF FULLER in *Christianity Today*:

"Millions of people sit in church pews each Sunday and listen to varying degrees of competent preaching. But if such preaching had been with Old Testament prophetic power, would not those millions have been shaken to the very core of their being? If such preaching had been in the New Testament power that Peter and Paul preached, would not millions of people have been prostrated with penitence in the churches? Would they not leave the sanctuaries like conquering spiritual giants? Would not true revival be a continuing experience week by week in every church?"



the lofty confidence which we have come to place in organization and legislation, almost as if to confess that the Spirit of God has departed from the church and can no longer work within the hearts of its members for the carrying forth of God's purposes without our legislative assistance? Is not this another evidence that the principle of carnal force is exerting a powerful influence in our lives and in our churches?

What shall we say concerning the attitude of contemporary Christianity toward the cherished virtues of the Christian faith? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). This is the estimation of Scripture. Today, however, there appears to be a great hesitation in the exercise of these spiritual virtues. There seems to be a fear in many circles lest a man become overvirtuous and be regarded as an easy prey by other "more practical" persons. Obviously in so reasoning we set ourselves to our own defense and rest in the security of our own brute force. Do we now have the courage to recognize this for what it really is—a denial of God's power to defend and to keep those who put their trust in Him? To return hate for hate or evil for evil is to wrest judgment from the hand of God, and thus to

act from a principle which is anti-God.

Turning now to another area, we would observe that the Christian lives by the principle of *faith*. This was the principle burning in the heart of Abraham as he left his home and kindred to journey into a land that God promised to show him. This same principle was alive in David as he faced the giant, in Daniel as he descended into the den of lions, and in the three Hebrew children as they were cast into the fiery furnace. In its absolute perfection the principle of faith was reversed in Jesus as He lived and ministered on this earth. It has been revealed a thousand times over in the lives of those who have followed in His train.

Once again it may be well to remind ourselves that the various outstanding acts of faith in the lives of these great spiritual giants were not mere isolated exhibitions. Rather, they were the normal and natural outgrowth of entire lives that were lived by the principle of faith. We remember those persons today as men of faith, not because of particular acts of faith but because their total lives were governed by the principle of faith in their God. Through a unique experience they entered into a relationship with God, and thereafter their lives were committed to do His will. When God's will or God's Word appeared to be contrary to human wisdom, they moved by faith to obey God and rested their case in His omnipotent hands.

The principle of force stands diametrically opposed to the principle of faith. While one denies (or at least disregards) the existence of God, the other acknowledges by life and by conduct His sovereign glory. While one scoffs at any suggestion of absolute truth and moral law, the other clings to Christ as the full revelation of God and regards His teachings as infinitely more than mere "wise counsel." While one regards man as a socialized animal, the other views him as a living soul, created in the image of God and of infinite worth in His sight. While one ridicules Christian virtues as markings of insecurity, the other holds to them as the chief end of

(Continued on page 19)

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Crucified with Christ

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—GALATIANS 2:20.

By DR. GEORGE WELLS ARMS

IN reading a verse like this we are very apt to say, "What a magnificent declaration for the apostle to make. No wonder he was so great a Christian!" We seem to forget that such an exclamation is the very cry of every normal Christian, and the standard of his experience.

The full meaning of these words appears in some more recent versions. There we observe a change of tense, and the verse reads, "I *have been* crucified with Christ."* To say "I am crucified with Christ" implies that He is still on the cross and that I am there with Him, whereas He is risen, victorious and in the heavens. To say "I have been crucified with Christ" means that when they nailed Him to the cross I was also nailed there to that same cross with Him.

And this is just what happened. As Peter wrote, "Who his own self bear our sins in his body upon the tree, that we, having died [then and there with Him] unto sins, might live unto righteousness; by whose stripes ye were [then and there] healed" (1 Pet. 2:24). Or as Paul expressed it, "Knowing this, that our old man *was* crucified with him" (Rom. 6:6); or, "We died [not "are dead"] with him" (2 Tim. 2:11); or as in the verse immediately preceding our text, "I *died* to the law" (Wey.). No wonder that it follows, "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). We can rejoice in Christ's righteousness as our own.

Not only were you and I nailed to the cross with Christ, but when our Lord went to Calvary He carried

the sin of the whole world with Him and is, therefore, "the Saviour of the world." But that atonement becomes effective for us only when we go to that cross and by faith claim identity with Him. He identified Himself with us by taking upon Himself our nature and bearing our sins. Shall we not then claim identity with Him, and say, "He loved me, and gave Himself for me," so that when He was crucified I was crucified with Him?

"Ah," we say, "but I am still alive!" Yes, that is just what the apostle said: "Nevertheless I live." Oh, how that "I" keeps popping up and asserting itself all the time; but, praise God, the "I" was nailed to the cross with Christ, so that "it is no longer I that live, but Christ liveth in me." Having died with Him on the cross we were raised with Him in His resurrection. It is the living Christ who lives in me. If we accept our death with Him, by that same faith we accept our life with Him. These go together, so that the life which we now live in the flesh we live in faith, which is in the Son of God who loved us and gave Himself for us. These go hand in hand. "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:11).

This brings us to a fuller understanding of our Lord's words, "If any man would come after me, let him deny himself, and take up his

cross, and follow me" (Matt. 16:24). The Christian lives as one who *has been* nailed to the cross with Christ. Taking up our cross is not just our pain, or sickness, or disappointment, or loneliness, or sorrow. Taking up our cross is the crucifixion of self—that is going to His cross; and it is no longer I that lives, for self has been crucified, but it is now Christ who lives in me.

*"Oh, what a salvation this,
That Christ liveth in me!"*

For those who prefer the present tense of our text, "I am crucified with Christ," because of habit and long use of the Authorized Version, then take the words of the apostle: "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). What are those marks? They are the marks of crucifixion. The nail prints in the hands and feet, and the spear thrust in the side. It means that self has been crucified. We cannot say "Christ, our risen and resurrected Lord, liveth in me," until we *have been* to the cross and *have been* crucified with Him. It is only because we have already been to His cross that we now bear in our body His marks. The cross always comes before the resurrection. No death at the cross, then no resurrection life. It is "Christ in you" who is "the hope of glory" (Col. 1:27). "Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate" (2 Cor. 13:5). "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8:10). "And they that are of Christ Jesus *have* crucified the flesh with the passions and the lusts thereof" (Gal. 5:24).

◆ ◆ ◆

Dr. George W. Arms is pastor-emeritus of The Bedford-Central Presbyterian Church in Brooklyn, N. Y. Under his ministry many young people have heard the call to the ministry and to missionary service. Among them are a number of Alliance missionaries.

*References are from the King James Authorized Version or the American Standard Version unless otherwise noted.

100 Years of Protestant Missions in Japan

By REV. A. PAUL MCGARVEY

THE origin of Protestant activity in Japan can be traced to a Boston businessman's home. Every month prayer meetings were held there and offerings taken for missionary work. God heard those prayers. The people of the United States in those days did not realize all that was to come, but history has revealed the strategic place America has had in the development of Japan as a world power. God has time and again thrown the people of Japan across the pathway of America.

In 1854 Commodore Matthew C. Perry, sailing under the Stars and Stripes, negotiated an open-door treaty with Japan which ended two and one-half centuries of absolute isolation. Perry was an active Christian. After negotiating with the Japanese, he reported to the people of America "an interest in imparting a knowledge of the revealed truth" for the betterment of mankind.

Townsend Harris, the first ambassador to the court of the Emperor, was also an active Christian layman. In 1856, in spite of a law inflicting death on anyone who practiced the rites of Christianity, he read the entire Episcopal service in a Shimoda Buddhist temple. He said, "I mean to boldly demand the free exercise of this religion [Christianity] in Japan, with the right to build churches. . . . I shall be both proud and happy if I can be the humble means of opening Japan to the rule of Christ." Therewith he sent word to the Episcopal church leaders in the United States, urging them to send missionaries to Japan.

Dr. J. Liggins, an Episcopalian missionary from China, was the first resident missionary in Japan. He arrived in 1859—one hundred years

ago. He was quickly followed by Dr. G. F. Verbeck, Dr. S. R. Brown and Dr. D. B. Simmons, of the Reformed Church, also Dr. J. C. Hepburn, of the Presbyterian Church. These men were greatly hindered in their movements and faced a strongly entrenched national religious combination of Shintoism and Buddhism. Added to this was the official ban against Christianity.

For the first few years, therefore, they had to content themselves with evangelism through private conversations and the selling of Chinese Christian literature. They also gave themselves to the study of the language, working on literature, running schools for Western culture study and operating small clinics. Dr. Hepburn said every third person was pock-marked and smallpox often reached epidemic proportions. Disease ravaged the people.

Dr. Verbeck's outstanding ability

was recognized by Japanese officialdom. In the early stages of modern Japan's development he was taken into the confidence of political leaders. In the fields of education, medicine and law he made great contributions. Largely through his appeal the ban against Christianity was lifted in 1873. Thirteen years after the first missionaries entered there were only twelve converts. In 1885, however, there were 11,000 and by 1890 the total had jumped to 34,000—a gain of over 300 per cent. For a few years Christianity seemed to have a promising future in Japan.

In 1888 the first grave for an Alliance missionary was dug in Japan. Dr. William Cassidy, a missionary en route to China, contracted smallpox on board ship. He was laid to rest in the foreigners' cemetery in Kobe.

However, the Alliance was to play a vital role in the evangelization of Japan. A special gift paved the way

About Alliance Missions in Japan

The C. & M. A. is responsible for evangelizing 4,800,000 of Japan's 90,000,000 people.

From the standpoint of missionary personnel this is one of our smaller fields. Our foreign staff totals only twelve. Twenty-eight Japanese pastors and workers serve the twenty organized churches and also work in seventy-two unorganized groups.

Six new churches were built during 1958, and other groups are expecting to erect new places of worship. . . . The number of church members stands at 1,919. Offerings increased 50 per cent in 1958. . . . Sunday school enrollment is about 3,000.

Nearly 500 Bible correspondence courses (three courses) offered over the radio were completed by listeners during the year.

The national church is working in over sixty towns and villages. One hundred and thirty-nine groups have services at least once a month.

The Alliance Church of Japan supports their own missionary, Miss M. Ninomiya, a graduate of our Bible school, in Brazil.

for three missionaries to start working there. A single woman, Miss Helen Kinney, came to Yokohama and gathered around her a large number of orphans. Later her health failed and she returned home. Also Dr. and Mrs. J. P. Ludlow came to Kobe and started a seamen's mission.

A. B. Simpson visited the field in 1894. He recognized the people's natural gifts for leadership and recommended that the Alliance missionary force be limited, its efforts being concentrated on the training and seasoning of national workers. This has continued to be the guiding principle of the Alliance work. The missionary force has never numbered more than eighteen.

When liberty to travel in the country was given to foreigners, the missionaries quickly left the port cities, going to interior parts of the islands. The Alliance work shifted to Hiroshima prefecture, and inland to the cities of Shobara and Miyoshi. From that time a great deal of activity centered around the two churches established in the city of Hiroshima. Some missionaries taught Bible classes among the students in government schools, while others carried on rural evangelism. Preaching in chapels and on the streets, coupled with a flourishing Sunday school work, resulted in many conversions. A good number of missionaries came to the field in 1913 and the work was reorganized. In 1923 the Bible school was opened, and

three years later the first class of four students was graduated.

The indigenous church principle was attractive to the Japanese from the beginning. Never in the development of the Japanese nation have the people wanted to be beholden to anyone. Therefore self-government and self-support were the constant objectives of the national church leaders and missionaries.

Late in the nineteenth century, while the Alliance work was taking root, two movements developed within Japan which were to play a large part in the future of the church. One was the strong nationalistic spirit propagated by certain government leaders. They promoted a strong state Shintoism which centered in emperor worship, at the same time preaching against Christianity. Christian doctrines were attacked as being completely unsuitable for a strong Japanese country. This continued to intensify until militarists led the nation into a series of "holy" wars against Russia, China, Korea and finally the United States.

Along with this was the poison of liberalism which was introduced into the universities and seminaries of Japan. Japanese Christian leaders became avid students of higher criticism. The authority of the Scriptures was undermined. The church, therefore, in the great hour of test did not have the spiritual strength or scriptural foundation to withstand

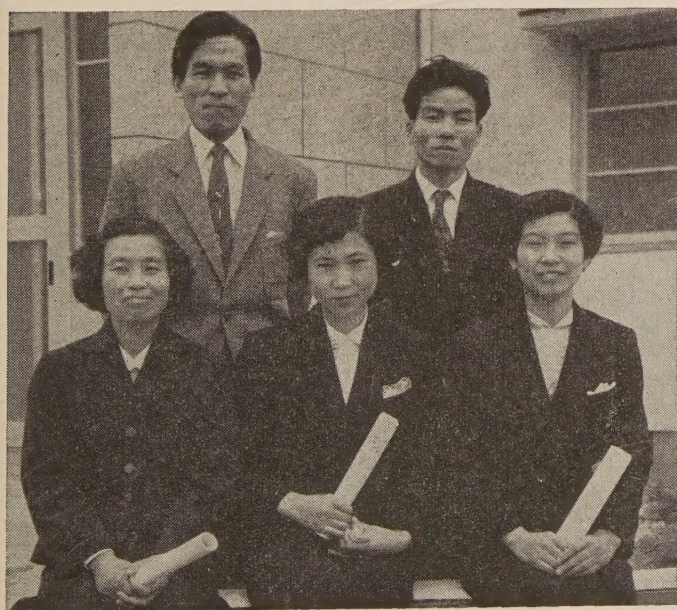
the persecution of an anti-Christian militaristic government.

It was largely through the victory of the Allied forces that militarism, Shintoism, emperor worship and state control of religion was defeated. The result was the most nearly perfect religious freedom that Japan has ever known. The price for opening the doors of Japan again to the gospel was tremendous. This time General Douglas MacArthur called for Christian missionaries. The church responded quite quickly. Now there are 2,000 Protestant missionaries in Japan, plus about 2,400 Christian pastors and evangelists. As of 1959—one hundred years after the first Protestant missionary came to Japan—there are an estimated 500,000 members and adherents of Protestant churches.

During this centennial year every church organization is making special efforts and is expecting a great increase in the number of converts. Some groups are pushing church building programs. Many are uniting in promoting evangelistic and Bible teaching campaigns.

This year the Alliance is making three notable advances. First, the national church has become entirely self-supporting. There will be no more Mission subsidy. This was entirely the decision of the church leaders at their annual council. Secondly, extensive evangelistic campaigns are being carried on by using the tent in five different centers. The

The class of 1959 of the Japan Alliance Bible School, Itsukaichi, Hiroshima, and (right) Mr. and Mrs. Herman Fittz, of Atlanta, Ga., and young Japanese who were saved through their ministry. Mr. Fittz is a civilian in the employ of the U. S. Army.





Alliance missionaries with guest at 1959 conference

rural areas are to be reached by five well-organized caravans. About fifty full-time workers will devote forty days to the rural sections of the Alliance field. Nearly 100,000 pieces of literature have been prepared for this work. Thirdly, the Japanese Alliance sent out its first missionary in March of this year. Miss M. Ninomiya sailed for Brazil. She is in an area where no Christian work is being done among the thousands of Japanese immigrants. Her transportation and support have been entirely guaranteed by the Japanese Alliance churches and friends.

There are still great areas of opportunity before us. Scarcely any work has been done among the strategic 550 colleges and universities with their 600,000 students. There are still eighteen prefectures where there is only one Christian worker for every 30,000 people. There are now from 60,000 to 100,000 card-carrying Communists, whereas there were only three in 1917. In addition there are over 11,000,000 leftists, fellow-travelers and socialists. Japan has over 3,000,000 television sets and 15,000,000 radios. Yet this medium of unlimited possibility is relatively unused. Japan's religious interest is proven by the existence of over 375 different religions registered with the authorities. There are 127,580 Bud-

dhist priests and 182,000 Shinto priests, or 720 priests to only one Christian worker.

This centennial year is the beginning of a new day for evangelical Christianity. The history of missions clearly indicates that missionary achievements are in direct proportion to the length of time and number of missionaries contributing to the work of a particular field. Because conservative evangelical missionaries are in the majority it is probable that the professing Christians and churches of Japan who are true to the Bible will set the pace and predominate in the spread of the gospel. ♦ ♦ ♦

District Conferences

District and Prayer Conferences of The Christian and Missionary Alliance will be held as listed below with the deputation from the Board of Managers. Please pray for these important gatherings.

Central District. Lima, Ohio, September 14-17, Rev. L. W. Pippert.

Northeastern. Cranford, N. J., September 14-18, Rev. Nathan Bailey.

South Atlantic. Raleigh, N. C., September 15-18, Rev. B. S. King.

Southeastern. Avondale Estates, Ga., September 15-18, Rev. W. F. Smalley.

Western Canadian. Regina, Sask., September 17-21, Dr. H. L. Turner.

New England. Portland, Me., September 21-24, Rev. B. S. King.

Western Pennsylvania. Erie, Pa., September 21-24, Dr. H. L. Turner.

Eastern. Scranton, Pa. (Green Ridge Church), September 21-25, Rev. L. J. Isch, Sr.

South Pacific. San Diego, Calif., September 21-25, Rev. L. L. King.

Southwestern. Tulsa, Okla., September 22-25, Rev. C. J. Mason.

Eastern and Central Canadian. Owen Sound, Ont., September 22-25, Rev. W. F. Smalley.

Western. Chicago, Ill. (South Side Church), September 28-October 2, Rev. L. W. Pippert.

Pacific Northwest. Seattle, Wash., September 28-October 2, Rev. Nathan Bailey.

Northwestern. St. Paul, Minn. (Simpson Memorial Church), October 5-8, Rev. B. S. King.

"How Wonderful!"

*He answered all my prayer abundantly,
And crowned the work that to His feet I brought,
With blessing more than I had asked or thought—
A blessing undisguised, and fair, and free.
I stood amazed, and whispered, "Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!"
O faithless heart! He said that He would hear
And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!*

—FRANCES RIDLEY HAVERGAL.



DAVID R. ENLOW, Editor

AT HOME

CBMCI convention to hear Premier Manning: Featured speakers at the twenty-second annual convention of Christian Business Men's Committee International, meeting September 30-October 4 in Minneapolis, include the Honorable Ernest Charles Manning, Premier of Alberta, who will address the men's luncheon on Friday.

Church membership reaches all-time high: Membership in United States churches and synagogues reached an all-time high in 1958. Figures show a gain of 5 per cent over the previous year, with a total membership of 109,557,741 or 63 per cent of the nation's estimated population. The report was made by the National Council of Churches, based on figures released by officials of 251 church bodies in 49 states and the District of Columbia.

Religious buildings cost \$863,000,000 in 1958: Construction of religious buildings for all faiths cost \$863,000,000 in 1958, \$5,000,000 less than the amount spent in 1957, an all-time high. The 1958 figure is more than double the 1950 figure of \$409,000,000.

Atheist barred from office by ruling: Maryland's attorney general has ruled that a declaration of belief in God is required of anyone being sworn into public office in that state. Roy R. Torcaso, of Wheaton, Md., office manager for a home construction firm, had been appointed notary public in Montgomery County. But he was denied his commission by county officials because of his refusal to express a belief in deity.

Eisenhower proclaims October 7 as Day of Prayer: Calling on Americans to "give thanks for the bounty of Providence which has made possible the growth and promise of our land," President Eisenhower has proclaimed October 7 as a National Day of Prayer. This is the eighth annual prayer day proclamation by the president since it was authorized by congressional resolution in 1952.

Southern Baptists enter fortieth country: With their entrance into Nyasaland, in Central Africa, the Southern Baptists can now count forty countries and territories among their mission fields.

Gideons elect new officers: The 60th annual convention

of The Gideons International was held July 21 to 26 in Dallas, Tex. The following officers were elected: Howard S. Armerding, president; Jacob Stam, vice-president; Philip A. Lind, treasurer; Maurice A. Kremer, chaplain.

ABROAD

Ethiopia church leaders fear Soviet tie: Is traditionally pro-Christian Ethiopia growing warm to atheistic Russia's policies and procedures? Coptic Church leaders in the little African nation say they see signs of it. They are viewing with alarm the increased cooperation between their country and the Soviet Union, pointing to the new joint trade and economic pact between the two nations as a hindrance to Christian missionaries.

Graham Association establishes Australian office: The Billy Graham Evangelistic Association has opened an office in Sydney, Australia. A staff of twelve people operate the office, fourth for the organization. Billy Graham's Minneapolis office now has a staff of three hundred. The five-year-old Winnipeg, Can., office is staffed by three persons, and the London office by ten.

PEOPLE SAY

Dr. Ted W. Engstrom, president of Youth for Christ International: "God is looking for young leadership to carry on His work today. All of us need a holy determination to get His work done. And back of this must be a love for others and a deeper love for Christ."

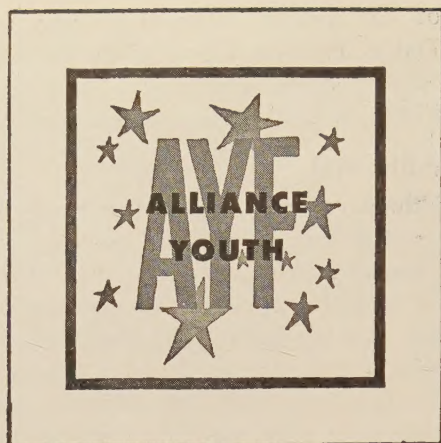
Dr. Arnold T. Olson, president of the Evangelical Free Church of America: "Once a spiritual dynamic departs, the faith no longer is warm and vibrant. We need to be extremely careful about splitting hairs over the person or work of certain evangelists or preachers when we cannot find a single flaw in the gospel he preaches."

THE PRESS

Record Scriptures in Soviet Zone: A record number of Bibles and Scripture portions was printed in the Soviet Zone of Germany last year, thanks to foreign church bodies who donated large amounts of paper for that purpose. Produced in the Soviet Zone were 73,858 complete Bibles, 78,804 New Testaments and 387,191 Scripture portions, for a total of 539,853 pieces. This compares with 842,000 volumes of Scripture printed in West Germany last year.

SIGNS OF THE TIMES

Reds want Paul-Marx harmony: Representatives of East Germany's Communist regime recently demanded that candidates for the Lutheran ministry alter papers on the theology of St. Paul to make the apostle's teaching "harmonize" with current Soviet Zone policies. This was disclosed at a conference of the East German Lutheran Bishops presided over by Bishop Otto Dibelius. Conference speakers cited this censorship as one of the latest examples of the Reds' "increasing and systematic interference with church literature."



WELDON B. BLACKFORD, Editor

A Talk with Parents Concerning AYF Co-operation

Just how important are parents to the church youth program?

This is a question most youth leaders consider to be very important. It is a question that Alliance parents might well ponder in the interest of their own young people.

Parental indifference has long been recognized as one of the basic factors contributing to the JD problem in our nation today. Too many parents are neglecting the spiritual and moral interests of their children. Thus, much juvenile delinquency may be rightly labeled "parental delinquency."

The even more startling and sobering situation that faces us today is the widespread youth delinquency in the church. Note the small percentage of young people who attend the Sunday evening or weekday youth program in comparison to the number of youth who attend one or more of the church programs on Sunday morning. Many of the young people contacted by the church are not a part of its youth organization.

Some attribute this lack of interest in the church's youth organization to poor leadership, poor programing or weakness in some other phase of youth organization. This may be true; however, I wonder if there is not a more sinister reason. Could it not be spelled out as "parental indifference"? Even Christian parents become guilty of this very thing by failing to encourage their own chil-

dren to attend the youth program of the church. It is possible for parents to be so occupied and interested in their own activities and responsibilities in the church that they fail to realize there is a responsibility they have in encouraging and reminding their children of the ministry of the church to youth.

We consider this relationship of the Alliance parents to AYF as a vital relationship to our whole program. We need interested parents.

There are ways whereby parents can show an interest in the local AYF and their children. Perhaps this little check list may help parents to better understand.

1. *Do you insist on your young people attending AYF?* Parents can often be rigid about attending Sunday school, and rightly so, but what about AYF? Surely strong encouragement is needed from parents here.

2. *Do you remind your children that it is time for AYF?* A timely reminder to them about the AYF meeting would be most helpful.

3. *Do you see that they have money to give to support their program?* Many of our youth are making money and could support their local AYF program, and a timely word from parents in this direction could help them fulfill their obligations more conscientiously. If they do not have an income, surely the support of parents is needed.

4. *Do you provide transportation*

for your children to the AYF meeting and activities? Many young people do not come to AYF simply because their parents are not interested in bringing them and they have no other means of travel.

5. *Do you offer your home and your services to the young people whenever they are needed for their program activities?*

6. *Do you encourage your children to attend AYF rallies and other special youth activities?*

7. *Do you attend their rallies and the other activities when parents and adults are urged to attend?*

Losing Them Is Easy

Want to clear the church of your fourteen- to nineteen-year-olds? It really isn't difficult. All you have to do is follow a few simple rules.

Make sure, first, to cluck disapprovingly over the shortcomings of the younger generation. Make a habit of it. Wag your head dolefully, point darkly at youth crime news clippings. Complain often of their "undependability." Keep sniping; give them no rest. Otherwise, we warn you, you're in a losing fight.

Cold shoulder. Another method for driving young ones away is to make sure, should they ever carry out a spiritual good turn, that your head is turned the other way. A pat on the shoulder has disastrous effects in keeping them.

Don't line up opportunities for church-centered friendships, either. Grudgingly give them a Sunday school class, maybe a youth meeting, maybe a picnic once a year. After all, you can point out, they didn't need all those high sounding activities when you were young.

Throw in a monkey wrench. If the church persists and feeds them clubs, Bible groups and other weekday places to come, don't get discouraged. There's still hope. All you have to do is muddle things up with poor organization, poor leadership and poor advisers. Presto: your young people, they're gone.

If your lad goes into the military or off to college, *put him out of your mind.* No letters, no bulletins. Let him think the church died. That'll bring him back, we guarantee, a confirmed stay-away-from-churcher. —CYF YOUTHGRAMS.

THE FOREIGN FIELDS

Country Sowing—City Reaping

By REV. PAUL W. GUNTHER, *Thailand*

The capital city of Thailand, Bangkok, is also the port city and the largest city in the country. The main area of responsibility of our Mission is in Northeast Thailand. While we have no chapels or evangelistic centers in Bangkok we do have a missionary receiving home and business agency, and our literature department is also located here.

Those in charge of these activities have many opportunities for witnessing. One day, while waiting for a train, I distributed tracts and talked with several other persons waiting for the train. Among those who received a tract was a Buddhist priest from Northeast Thailand.

As he read the tract he became very interested; interested enough, in fact, to search out the person who had given the tract to him. First he went to the Alliance literature headquarters, since that address was printed on the tract. There he was directed to our home. He has come to see us many times, hearing more of the gospel on each visit. He has also enrolled in the gospel correspondence course and is manifesting increasing interest in the Word of God.

Another visitor to our home was a young law student. He too was from Northeast Thailand, and as a high school student had heard the gospel. He had decided he would become a Christian and was attending various churches in Bangkok, but he was not really satisfied.

One day he happened (by God's providential leading) to pass our house, and when he saw the C. & M. A. sign he immediately came in.

Almost before the preliminary greetings had been exchanged he said, "I want to become a Christian." I explained the way of salvation for over an hour as he asked many intelligent questions.

Then he said he would like to become "a C. & M. A. Christian." When I told him we had no church or chapel in the city, he asked me to recommend a church he could attend. This I did, and he went there the next Sunday. The following week he called on us again. He had already bought a New Testament and had begun to read it. After further instruction he prayed the penitent's prayer and accepted Christ as his Saviour. He also enrolled in the correspondence course.

He has already led his brother to the Lord and is witnessing to the rest of his family. He visits us often to get answers to the questions that come to him as he reads the Word.

There are many young people from Northeast Thailand now studying or working in the city of Bangkok. Some of them have had a gospel witness in their country towns, but often become detached from Christian influences in the city. Pray that they may find proper spiritual contacts when they come here.

Hindrances to Revival Removed

By REV. VERNON EVANS, *Ivory Coast*

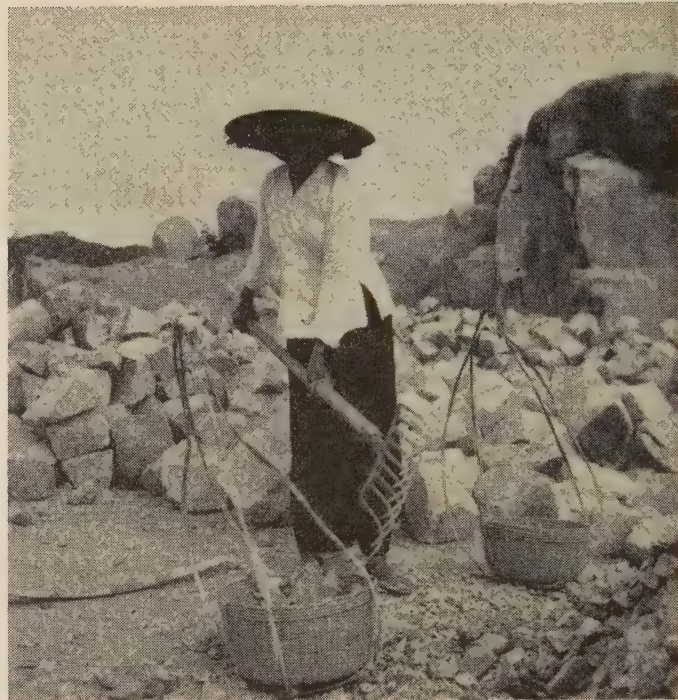
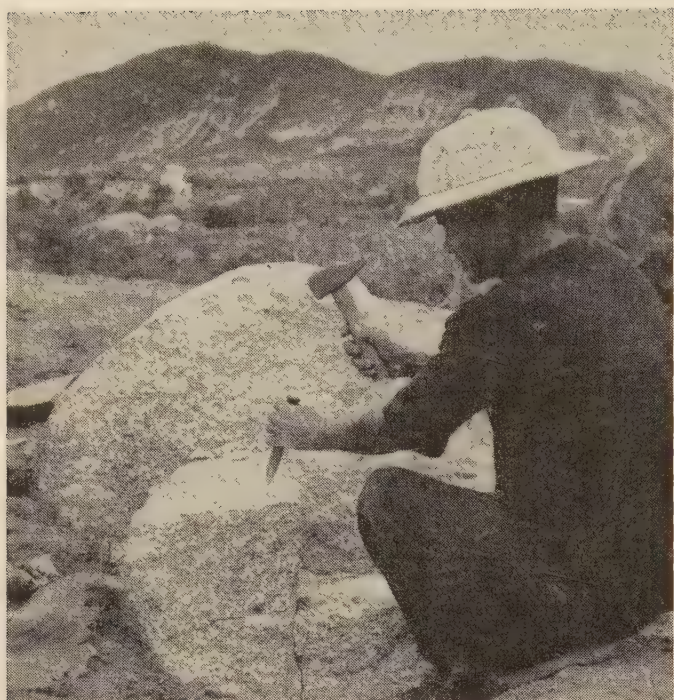
A few weeks ago in the morning worship service I preached on the subject of revival. The church was filled to capacity, as it is every Sunday, and everyone was listening attentively. I mentioned many things that hinder revival and discussed where revival should begin. We closed the service and left everything to the Holy Spirit. Having spoken through an interpreter, I wondered how much the people had understood.

About fifteen minutes after the service was concluded I noticed a small bonfire in front of the church. Since no one ever builds a fire there, I thought I should investigate. When I asked about it they said, "Everything is all right, we're just burning some fetishes." It rejoiced our hearts to see how God is dealing with these people. They are like church people in other places. Although they are Christians, they want to hang on to some pieces of the world. When the Holy Spirit searched their hearts they knew everything that was of the world had to go. Pray that the Lord will continue to reveal His way to them.



The display room of the Alliance literature department in Bangkok, Thailand, contains a great variety of titles in Thai, English and Chinese. This is a most important phase of Christian ministry in this age of increasing literacy. World Literature Sunday will be observed October 11. Watch for further details.

M. MARTIN



Stone is cut for the new Bible school at Nhatrang . . . and then carried laboriously to the building site

"Buildings for Building Faith" in Viet Nam

We Must Train Workers Now

ON JULY 22 the first foundation stone of the new Bible school at Nhatrang was laid.

Months of hard labor preceded this event. The new school is being built on a small mountain bordering the South China Sea. Before work could be started on the dormitories, roads had to be cut, the top of the mountain leveled and a well dug. Houses also had to be built for storing materials and to provide living quarters for the builder. All that would not seem like much in countries where large earth-moving machinery is available, but in Viet Nam all the work is done by human labor. The magnitude of the task is evident when we remember that the top of this mountain is almost solid rock.

To celebrate the placing of the first foundation stone a very simple but impressive service was conducted by Rev. Ong-van-Huyen, president-dean of the school. The Christians who had come to participate in the service sang "Standing on the Promises." Rev. Tran-thu-Quang, vice-president of the Vietnamese Church, offered a prayer of

By REV. J. H. REVELLE

thanksgiving and Mr. Huyen read Psalm 122 and verse one of Psalm 127. I had the honor of placing the first stone of the dormitory building, after which Rev. Le-van-Thai, president of the national church, offered the dedicatory prayer. Rev. Tran-van-De, pastor of the Nhatrang church, pronounced the benediction.

Although the service was simple, our hearts were stirred by the thought that we were witnessing the transformation of a dream into a reality. In the near future Viet Nam will have a Bible school that will be able to train and send forth more and more young people into the service of the Lord.

But why a new Bible school? Why not continue to use the present one at Tourane and save the cost of putting up these new buildings?

There are several reasons why a new school is imperative. One is the inadequacy of our present facilities to accommodate an ever-increasing student body. Last year in order to house seventy-five students

the school had to build a temporary building of wood and straw. This year the school will have to refuse about 60 per cent of the young people who want to attend because they have no room for them.

When you remember that this is the only school training preachers for the Vietnamese Church and that the evangelization of this nation is dependent upon our having qualified workers, it becomes clear that a new and larger school is a necessity. At the present time we have only 120 national preachers to reach twelve million people. This year a number of church groups who should have had their own resident pastor have had to become outstations of other churches because we have no workers to send to them. When the need is so great and the laborers are so few, when we have young people who want to give themselves to the work of the ministry but we lack the facilities to train them, is it not reasonable that we should build a bigger and better Bible school immediately?

Another reason is that "today is

the day of salvation" in Viet Nam. We now have wide-open doors for preaching the gospel. Every road and byway has become a challenge. There is no section of free Viet Nam where we are hindered in preaching. But more important even than this is the fact that in many places the people are anxious for the gospel.

Let me give you an excerpt from a report written just a short time ago by one of our missionaries: "This has been a year of great joy because of what has come to pass in the province of Binh Dinh—not just that sinners are rejoicing in this glorious salvation or that missionaries are delighted as they see hundreds of people turning to the Lord, but that there is joy in the presence of the angels of God. There is rejoicing in heaven not over just one sinner but over hundreds who have repented and turned from idols to serve and enjoy Him. The night has been long and the way dark, the husks have been bitter for the perishing multitudes, but praise God, at last the streams have begun to flow in this barren desert. In all the years we have never seen such response to the simple preaching of the Word. Somehow the Spirit of God has gone before, prepared hearts and made them receptive to the simple testimony that has been given up and down the highways and byways of Binh Dinh Province."

This report is not something exceptional but typical. The vital question is, How long will these opportunities last? Who knows? We are encouraged by the fact that every day this country is becoming economically more established and politically stronger, but there is no telling when something will happen to change the picture. We should not count upon having time to complete the task. We ought to buy up present opportunities. The freedom to preach and the unprecedented response to the message make the new Bible school imperative.

There is yet another reason for the new school. During the war years Roman Catholicism was at its strongest in North Viet Nam. When the armistice was signed and the northern half of the country was given over to the Communists, a large number of Catholics fled to the South. These refugees scattered all over Free Viet Nam, and wherever they went the Catholic Church put up large buildings and by one means or another has sought to control the villages and to force the rest of the people into the Catholic faith. Just this year the country was dedicated to Mary. Most of the major political offices are now being filled by Roman Catholics. How does all this affect us? Whenever people enter the Roman Catholic Church it becomes more difficult to

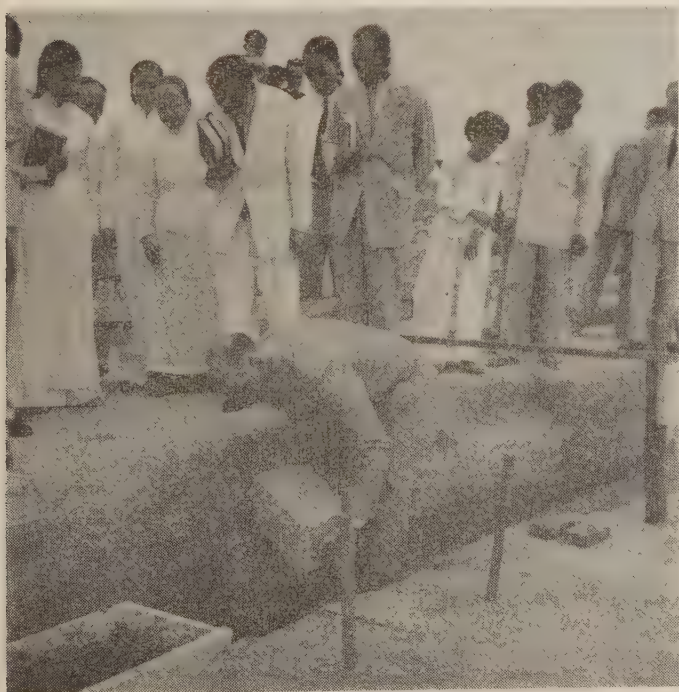
reach them with the gospel message.

The Catholic Church has been printing articles condemning the Evangelical Church. In country villages government officials have sought to intimidate new converts. And we are aware of the fact that the stronger the hold that the Roman Church has over the government the more difficult it will become to carry on our work. How are we to meet this obstacle? By making a total effort to evangelize the masses and to establish strong churches that will have an effective testimony throughout the land. But such a program requires trained national workers and many of them. There is only one way to have the workers and that is to train as many as possible as soon as possible. Because of this we should have the new Bible school immediately.

Our appeal to you is that you will make an investment in this project—it is certainly one that deserves your prayerful consideration. Your donation to this program is not something that merely will help the Lord's work in the immediate future. It is actually an investment in the Christian young people of Viet Nam for many years to come. The most important financial contribution that anyone can make to the fulfillment of the Great Commission is to train the youth to complete the task.

◆ ◆ ◆

Rev. Ong-van-Huyen (with books) observes Mission Chairman J. H. Revelle lay first stone of Bible school . . . A finished faculty house



THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

I'm a Contest Man

By WILLYS K. BRAUN

Wonders never cease. The Belgian Congo government has recently installed a pension system for our jungle neighbors. They may now look forward to a "secure" old age. Amazing, this Africa! But of course Americans are long accustomed to this idea and find real comfort in the realization that there will be something to live on when retiral time comes. But there is something about the implications of a pension system that makes us so time-conscious that we throw ourselves into the contest with time, seeking to live life to its fullest while we may!

Oddly enough very few live the Christian life that way. The same contest with time exists but there is little zest for living to the fullest spiritually. Rather there is a sense of pensioned retiral about the average congregation. Somehow that doesn't fulfill my understanding of what church life should be. And it probably explains why I am a contest man. I believe in a church stirring itself up to reach vigorously and regularly into the community to seek and to save the lost. A contest provides a rallying point and it works—if the people work.

Here in Congo we've sponsored our station contest for years. We've seen the Sunday school rise from an average of 269 to a six-week average of more than 1,300. We've sponsored

field-wide contests and seen the village churches overflow with people from one end of our Alliance field to the other. We sponsored a Congo-wide contest and saw remarkable blessing in 400 Sunday schools all over Congo.

As I write this our Kinkonzi Sunday school is again holding a six-week contest. Hundreds of new names have been written on the large record posters (good idea) and the church services have been crowded as well.

One Sunday our lesson was on testifying for Christ. I asked for a testimony from my class of forty-three chiefs. About five persons stood up to tell gladly and thrillingly of their experiences with the Lord. The last chief to testify brought back a memory of how he had been chosen to greet the government official who came to our first contest five years ago. Remembering that first contest when we began our class for chiefs, I asked how many were Christians then. A few hands went

up. At the second question, "How many of you are now Christians?" most of the hands flew up. With a few words of invitation, the class was opened for anyone still in his sins to take the Lord as Saviour. Three chiefs, including the president-judge of the district, stood to claim the glorious promise of God for themselves.

Yes, clearly I'm a contest man.

Wanted—155,000 in 1959

This is our goal for the fall campaign. We *want* "our village (and city) churches to overflow with people from one end of our Alliance field to the other." We *want* 155,000 because we believe our Lord wants them. Our verse for the campaign is Mark 6:34.

CAMPAIGN CALENDAR

September 20. WANTED—Every member.

September 27. WANTED—Every prospect.

October 4. WANTED—Every laborer.

October 11. WANTED—Every family.

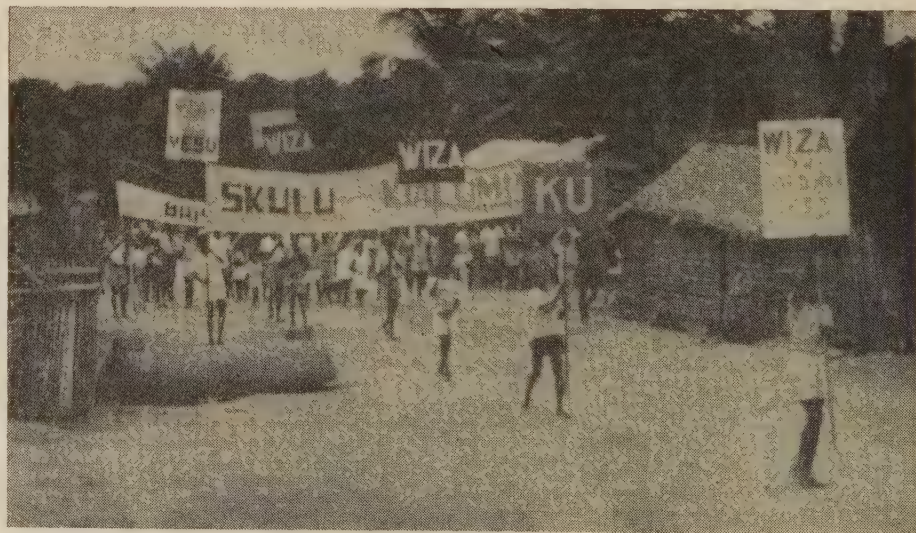
October 18. WANTED—Every stray.

October 25. WANTED—Our goal.

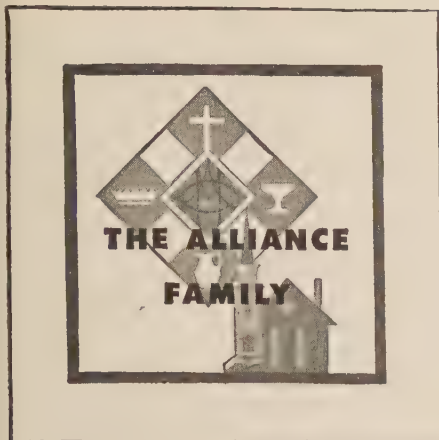
November 1. WANTED—Your report.

MEMO TO THE SUPERINTENDENT

To help you "beat the drums" for your fall attendance campaign we have a Leader's Handbook with helps and materials (75 cents) and campaign bulletins (\$1.50 per hundred). We have cards, too, to distribute by the thousands. They are in sets of six (6 cents a set). We don't have banners but we do have posters (25 cents each). These and other supplies for your campaign are available from *Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.*



Banners in the annual Sunday school contest parade in Congo read WIZA (Come) Ku (to) SKULU KIALUMINKO (Sunday school). The Sunday school teachers work enthusiastically and the Christians regularly visit every village house, inviting their neighbors. Thousands of Christmas card invitations are given out and the drums beat unmercifully on Saturday night to remind the people of Sunday school.



To the Fields

Rev. and Mrs. Laird F. Stengele and daughter, Carol, sailed from New York August 15, returning to India for their second term. They will be stationed at Amraoti in the Marathi section.

Rev. and Mrs. A. Rodger Lewis and children, Helen, Frances, Richard and Robert, left San Francisco by plane August 20, returning to East Indonesia for their second term.

The Misses *Ruth E. Schenk* and *Carolyn Mae Erbst* sailed from New York August 23 for Europe.

Miss Schenk will study in France prior to commencing her ministry in Guinea, West Africa. A graduate of Nyack Missionary College, she comes from Latham, N. Y., and is a member of the C. & M. A. Church in Clark Mills, N. Y.

Miss Erbst will study the language in Belgium before going to the Congo. She comes from St. Paul, Minn., where she is a member of the C. & M. A. Hazel Park Church. She is a graduate of St. Paul Bible College.

On Furlough

Dr. and Mrs. Dean F. Kroh and children, David, Daniel, June and Dean, Jr., arrived in New York August 15 from Congo.

With the Lord

Rev. Gordon H. Keeney, pastor of Central Alliance Church, Miami, Fla., went to be with the Lord on August 7. Mr. Keeney suffered a heart attack



Gordon H. Keeney

three years ago which somewhat curtailed his activities, but he had carried on his pastoral work untiringly. His radiant Christian testimony touched lives everywhere. He was most zealous for the spiritual welfare of his congregation, and there has been spiritual revival for some time. Mr. Keeney was hospitalized eight days before his death. He was forty-six years old.

Mr. Keeney was converted while a

successful businessman in Buffalo, N. Y. Called of God to the ministry, he began to preach at Lockport, N. Y., in 1940, and an Alliance church was established. He continued his ministry in Cranford, N. J. (1945-49) and Glendale, Calif. (1949-52), and had been in Miami for the past seven years.

In addition to his pastoral ministry Mr. Keeney had served the Society on a number of committees and also on the Board of Managers of the Society since 1956. He was re-elected to the Board of Managers at the Buffalo Council.

The funeral was conducted in Miami with Rev. C. H. Steinmann bringing the message. Rev. T. G. Mangham, district superintendent, read the Scriptures; Rev. Glenn Smith, district secretary, read messages; Rev. R. W. Battles offered prayer and represented the Board of Managers. Special music was brought by Rev. David Carnefix, the Central Church Male Quartet, and Rev. Raymond McAfee.

Surviving are his wife, Marie, and four sons: Gordon, of Seattle, Wash.; Thomas, James and John, of Miami.

Miss Ragna Salthammer went to be with the Lord in Spooner, Wisc., on July 27 at the age of seventy-five. Miss Salthammer was born in Norway and had attended St. Paul Bible College. She was a home missionary in Spooner and several outstations. She had retired from active ministry in 1956.

Mrs. Frank Root, a member of The Christian and Missionary Alliance Church in Wadena, Minn., passed away to be with the Lord on Sunday, August 2. She was fifty-nine years of age when leukemia took her life.

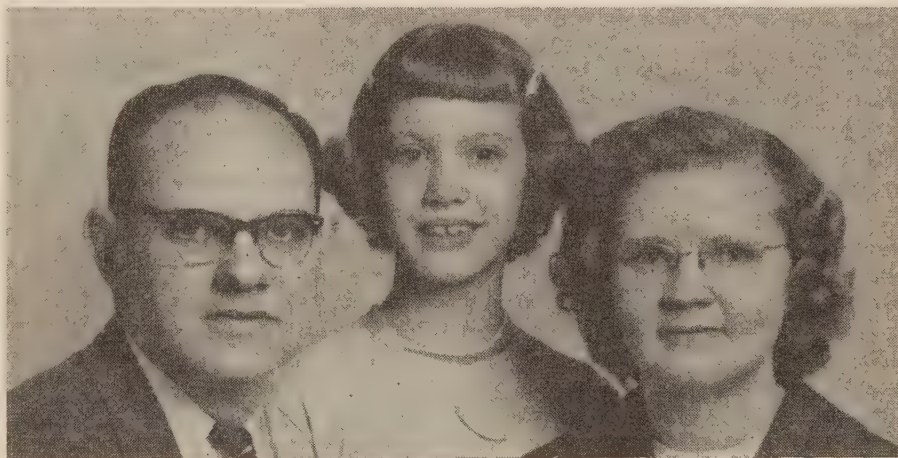
Mrs. Root was graduated from St.



Ruth E. Schenk
Guinea, Africa



Carolyn M. Erbst
Congo, Africa



Rev. and Mrs. Laird F. Stengele and Carol, India

Rev. and Mrs. A. Rodger Lewis and family, Indonesia



Paul Bible College in 1924. She was very interested in the missionary program of The Christian and Missionary Alliance and had an effective prayer ministry. Besides her husband, she is survived by three children. Mrs. Leon Bowman, of Coon Rapids, Minn.; Mrs. Emmett Dean, of Norfolk, Va., and Ross, of Wadena.

The New Generation

To Mr. and Mrs. Norman Ens, Hearts Hill, Sask., a daughter, Shelly Marie, on August 10.

To Mr. and Mrs. William Hazlett, Spring Creek, Pa., a daughter, Priscilla Mae, on August 1.

To Mr. and Mrs. Edia Silvis, Republic of Gabon, West Africa, a daughter, Priscilla Ann, on August 9.

To Rev. and Mrs. Clarence Jaycox, Loon Lake, Alta., a daughter, Rhoda Juanita, on June 22.

To Mr. and Mrs. Gene Hall, Lumberton, N. C., a son, Timothy Randall, on July 25.

Mrs. R. Mills Gray in Evangelism

Mrs. R. Mills Gray, who has been serving the Savannah (Ga.) Alliance church since the death of her husband last January, will be available for Bible teaching, evangelistic meetings, women's and youth meetings. Her new address is 70 East First St., Corning, N. Y. Mrs. Gray has engagements through the remainder of this year, but will be glad to take meetings beginning January, 1960.

Retiring Home Secretary Honored

Approximately 150 friends and associates of Rev. and Mrs. H. E. Nelson were present at a farewell program given in their honor at Nyack Missionary College on August 21. A "This Is Your Life" program was presented with the aid of tape recordings, letters, cables and telegrams. The theme of the evening was "Good and Faithful Servant." Serving as co-chairman of the program were Rev. D. J. Evans and Rev. W. B. Blackford of the Home Department staff.

Both Mr. and Mrs. Nelson were presented with appropriate gifts on behalf of the district superintendents, Home Department members and staff, Spanish churches of New York City and personal friends. At the close of the program the retiring Home Secretary was presented with a "Memory Book" composed of dozens of letters, telegrams and cables expressing appreciation for his life and ministry. The complete program was taped and additional copies are available to interested friends who were not able to attend.

Evangelists Minister in British Isles

Rev. and Mrs. T. H. Ritchie, whom many will remember for their evangelistic ministry in Alliance churches and summer conventions in the United States and Canada, have been conducting meetings in the British Isles since September, 1958. Their first

campaign was in Lisburn, Ireland, in which several persons were saved. Last spring they ministered also in Sweden for a period of eight weeks.

At present Mr. and Mrs. Ritchie are holding meetings in churches throughout Scotland and England. Mrs. Ritchie's ministry in music has been used of God to bring many to the services, and they are praising God for all that they are seeing accomplished through the work of the Holy Spirit.

Home Missionaries Use Literature

Rev. and Mrs. David Carlson, home missionaries, can use old copies of THE ALLIANCE WITNESS and Sunday school papers. They roll several of these along with a tract and put them in every paper bag of clothing that goes out from their used clothing store. Something like 10,000 such rolls go into homes every year, many of them being homes without much other reading material. Hundreds of families within a fifty-mile radius look to them for their supply of their clothing needs.

Since about two-thirds of their income to carry on this home mission

ministry of school visitation comes from the sales in their store, they would also be grateful for any used clothing. Address them in Batesville, Ark.

Used Literature Desired

Our Mission in the Philippines can use old copies of THE ALLIANCE WITNESS and Sunday school material not over a year old, as well as books of good Christian content.

The books may be sent at the reduced rate of 8 cents a pound or fraction, in packages not exceeding 6 pounds 9 ounces, or 11 pounds for a single volume which cannot be divided for mailing. The postage rate for printed matter (magazines, pamphlets, etc.) is 2 cents for the first 2 ounces, plus 1½ cents for each additional 2 ounces or fraction thereof. The weight limit is 6 pounds 9 ounces per package.

Mark the parcel: USED PRINTED MATTER—NO COMMERCIAL VALUE. Address: Free Literature Department of The Christian and Missionary Alliance, P. O. Box 127, Zamboanga City, Mindanao, Philippine Islands.

Crusade in the West Indies

By DR. GLENN V. TINGLEY

Pastors and churches of many denominations cooperated in making the recent evangelistic crusade in the West Indies a wonderful success. Approximately one million people in the Virgin Islands, Leeward Islands and Lesser Antilles speak English. No interpreter was necessary.

The crusade party, composed of Rev. Don Luttrell, David Porritt, of WIVV, and some of the staff of Radio Revival, held eighty-one meetings. The largest attendance was in St. Johns, Antigua, where 10,000 people came. Those who wanted to receive Jesus Christ as personal Saviour raised their hands when the invitation was given. Mr. Luttrell explained to them Romans 10:13, and then led them in prayer. The sweetest music I know of this side of heaven is that made by one thousand people praying as with one voice, "I am a sinner. I confess my sins. I receive Jesus Christ as my Saviour. I call upon Him as Lord. I give Him my life."

Each new convert was given a Bible correspondence course based on the Gospel of John. At St. John the seekers stood in line for an hour waiting for the courses. Lessons on which they have marked the answers are pouring into the radio station at a rate of more than one hundred a day. Praise the Lord. The total number of people who confessed Christ in the crusade was 9,835.

On our return from Seaton in the island of Antigua our way was blocked by a mob of people who insisted we have a service for them. Their village is Glanville. When the appeal was given

at the close of the service 134 people came through the line to receive copies of the Bible correspondence course. We would have passed them by if they had not insisted on hearing the message of life.

It was a heart rending experience to visit the Leper Colony on the Island of Antigua. At the insistence of the officials we held our service in a Catholic chapel. Thirty people confessed their need of God and received Jesus Christ as their Saviour and Lord. There was one radio in the colony and it was tuned to WIVV when we arrived. After the service we visited those who could not attend. One man, fifty-nine years old, whose legs, arms, jaw and eyes were gone, said to me, "Thank God for the radio. I would not know what to do were it not for hearing the gospel of Jesus Christ on the radio. I have been saved because of it. Praise God."

I was overwhelmed with the response of the people. Certainly on the day of Pentecost the response to the invitation could not have been any greater than the response we experienced. As I searched my soul I prayed that God would give us the power of Pentecost to match the Pentecostal response to the gospel which we were witnessing.

The missionaries in these islands have labored against great odds, facing much misunderstanding, ignorance and witchcraft. They have prepared the way for this wonderful harvest. I feel deeply that now is the time to reap before the message gets old. A harvest lasts only so long and then falls to the ground for lack of being reaped.

Sunday

MARK 16:9-20 (verse 18b).

This was the "faith . . . once delivered unto the saints." What has become of it? Why is it not still universally taught and realized? Did it disappear with the apostolic age? Was it withdrawn when Peter, Paul and John were removed? By no means. It remained in the church for centuries, and only disappeared gradually in the growing worldliness, corruption, formalism and unbelief. . . . Along with this is also manifested . . . a spirit of conservative unbelief and cold, traditional, theological rationalism.—A. B. SIMPSON.

Monday

1 CORINTHIANS 1:18-31 (verse 21).

As a religion which is ritual is sure to put vestments on her ministers sooner or later, so a religion which is rational rather than spiritual will be certain to put vestments on the Lord's providences, insisting on their being draped in the habiliments of decent cause and effect, and attired in the surplice of natural law and order, lest God should make "bare his holy arm in the eyes of all the nations."—A. J. GORDON.

Tuesday

JAMES 2:14-22 (verse 22).

It is recorded of D. L. Moody that upon one of his journeys across the Atlantic there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water. A friend said to Moody, "Mr. Moody, let us go to the other end of the ship and engage in prayer." The common-sense evangelist replied, "Not so, sir; we stand right here and pass buckets and pray hard all the time." He believed that prayer and work should never be separated.—UNKNOWN.

Wednesday

1 KINGS 17:1-7 (verse 7).

*God loveth thee—then be content;
Whate'er thou hast, His love hath sent;
Come pain or pleasure, good or ill,
His love is round about thee still.
Then murmur not, nor anxious be,
Rest thou in peace, God loveth thee!*

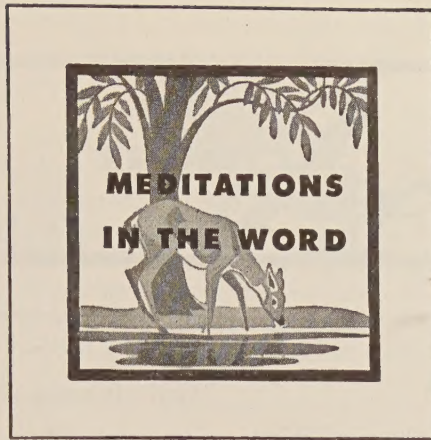
*God loveth thee. Though dark the night,
His smile shall make thy pathway bright,
When weary ways before thee lie,
The Lord, thy Helper, draweth nigh.
Press bravely on, the end to see:
Be not dismayed, God loveth thee.*

—SELECTED.

Thursday

COLOSSIANS 3:1-17 (verse 17).

It would be well for every one of us to ask ourselves if we are obedient to His Word. Oh, how many of us fritter away our time with trifling talk and trifling amusements! . . . It is not by man's judgment that my duty is to be regulated. Everything is to be done unto the Lord. . . . Wherever my sphere of work may be, however humble it may be, I am there by divine appointment, and I am to do the will of God in that station with all my heart, mind and strength.—GOSPEL HERALD.



Edited by EDITH M. BEYERLE

Friday

2 CORINTHIANS 3:6-18 (verse 18).

The child of God is changed into the likeness of Christ by beholding Him, and not in the keeping of the letter of the law, important as that is in God's sight as a character-builder. All our striving to keep the Mosaic Law cannot produce what a concentrated beholding of the One who kept it perfectly accomplishes. Constant and sincere fellowship with the altogether lovely One cannot help but produce a like nature, for we become like the person or Person we admire.—PAMELL.

Saturday

JOHN 21:12-25 (verse 15).

Whatever the particular call is, the particular sacrifice God asks you to make, the particular cross He wishes you to embrace, whatever the particular path He wants you to tread, will you rise up and say in your heart, "Yes, Lord, I accept it; I submit, I yield, I pledge myself to walk in that path, and to follow that Voice, and to trust Thee with the consequences"? . . . We know we shall be safe in His hands.—CATHERINE BOOTH.

Sunday

HEBREWS 13:10-16 (verse 13).

A sacrifice is that which costs us something. And when a man or woman has some cherished grudge or wrong and is harboring it, nursing it, dwelling on it, rolling it as a sweet morsel under the tongue, . . . it costs no little sacrifice to throw off the morbid spell, to refuse the suggestions of injury, neglect and the remembrance of unkindness, to rise out of the mood of self-commiseration and say, "I will rejoice in the Lord."—A. B. SIMPSON.

Monday

JOSHUA 24:14-24 (verse 15).

Martin Luther defined a god as being "whatever a man hangs his heart on and depends on." If that definition be accepted, there are some "other gods" bidding strongly for our allegiance today—gods in the form of a passionate grasping after and dependence upon possessions, public opinion, pleasure or power. We are not tempted to bow down before the idols of the Amorites, but we are attracted

by the things for which they stood. And so, like the Israel of Joshua's time, the crossroad decision looms before us between God and other gods.—SELECTED.

Tuesday

PHILIPPIANS 2:1-11 (verse 5).

Our nature wants to step at once into a throne. But He offers first to nail us to the tree, and to crucify our flesh with its affections and lusts, and from this we shrink as from the grave. We expect to be carried at once to the top of Mount Tabor, to see the unutterable glory; but He leads us to Gethsemane to watch and pray, or to Calvary to suffer and die with Him. Here we recoil and do not choose to know Him.—JOHN FLETCHER.

Wednesday

REVELATION 22 (verse 1).

*He comes, whose advent trumpet drowns
The last of time's evangels—
Emmanuel crowned with many crowns,
The Lord of saints and angels:
O Life, Light, Love, the great I AM,
Triune, who changeth never;
The throne of God and of the Lamb
Is Thine, and Thine forever.*

—BISHOP EDWARD H. BICKERSTETH.

Thursday

1 JOHN 4:1-10 (verse 8).

Reveal Thyself, O Love, in the valley! Reveal the immortality of Thy youth in the midst of decay! Reveal Thy springtime in the winter, Thy Nebo in the desert, Thy singing on the leafless tree! Reveal that there is something which passes not away when tongues shall cease and prophets fail! Reveal that Thou art seen face to face when other things appear through a glass darkly! . . . In the vision of Thy crown I shall crouch no more.—GEORGE MATHESON.

Friday

JEREMIAH 40:1-6 (verse 4).

This was one of the many crises in the life of the prophet: one of those instances when a decision was left to him. He must choose between a life of ease in a foreign land where a heathen king would "look well" after him, or to remain among the poorest of the land God had given him and his people. Jeremiah, brave individual that he was, chose the latter: poverty, but promise; material scarcity, but moral and spiritual abundance. His reward was material provision after his choice was made (v. 5).—PAMELL.

Saturday

1 TIMOTHY 4 (verse 13).

It is not the quantity that we read but the manner of reading that yields us profit. Those who read fast reap no more advantage than a bee would by only skimming over the surface of the flower instead of waiting to penetrate into it and extract its sweets. . . . To receive profit from spiritual books we must read as I have described. . . . We should become gradually habituated to prayer by our reading, and more fully disposed for its exercise.—MADAME GUYON.

September 13, 1959

LESSON TEXT—

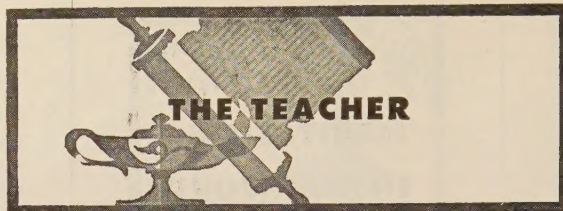
Jonah 3:1, 2, 10; 4:1-11

GOLDEN TEXT—

Psalms 145:9

DEVOTIONAL READING—

Psalms 67



By Harold J. Sutton

September 20, 1959

LESSON TEXT—

Zechariah 7:8-12;

8:4-8, 12, 13

GOLDEN TEXT—Isaiah 52:7

DEVOTIONAL READING—

Psalms 85:8-13

God's Concern for All People

"Nineveh . . . was chosen to teach Israel. Our Lord [Matt. 12:41] makes Nineveh's repentance a proof of the Jews' impenitence . . . and Jonah's mission to Nineveh implies that a heathen city afforded as legitimate a field for the prophet's labors as Israel, and with a more successful result."—J. F. B.

I. SUMMONS (Jonah 3:1, 2).

Jonah might redeem himself. The summons was to (1) *action*: "Arise, go" (v. 2). Indolence never appeals to alert believers. (2) *Area*. "Nineveh, that great city" (v. 2). A laborer argues there is a field; a priest requires an altar and the "called" will find those to whom he is called. Nineveh represented the demand; Jonah, the supply. Grant the proper covenant relations and these are brought together. (3) *Appointment*. "Preach . . . the preaching that I bid thee" (v. 2). Fidelity to God and Nineveh made preaching his primary concern. The content of the message was given by God. It was to transfer the mind of God, through the mind and tongue of the prophet, to the mind of the Ninevites, without change or adulteration in the transfer. This we hold to be preaching.

II. SUCCESS (Jonah 3:10).

Jonah's preaching was effective and Nineveh's repentance was instructive. (1) *Consent*. "The people . . . believed God" (v. 5). This is faith's first level. Nineveh agreed that judgment was deserved and believed it to be on the way. Faith, then, is consent and agreement with the revelations and requirements of God. (2) *Concern*. A fast, sackcloth, crying mightily (vv. 5-8). The consent that stops short of concern stops too soon. To "believe" is to show concern about that which faith apprehends. (3) *Cessation*. "Turn every one from his evil way" (v. 8). This is an early evidence of faith's operation. To lay hold on the faith that saves is to discontinue the old life. (4) *Compassion*. "God repented of the evil . . . and he did it not" (v. 10). Altered conduct on the part of man alters conduct on the part of God. He is compelled to be to us what we are to Him.

III. SPIRIT (Jonah 4).

The prophet presents a strange spectacle (v. 5). The contrasts are: (1) Jonah welcomed another chance for himself but was angry when the same was granted to Nineveh. His prayer (ch. 2) was granted (3:1); but he who found mercy would deny it to others. (2) The prophet obeyed but it was an obedience devoid of love. Such obedience weighs the service and counts the demands. (3) Jonah was more concerned with his professional reputation than with the glory of God. (a) His ego had suffered. Better a half-million should perish than a reputation suffer. (b) His approach was sectarian. Israel, too, had heard but had not repented. Revival in Nineveh and none in Israel: Unthinkable! Perhaps that is why revivals come to the Ninevites and pass by the Israelites. (c) His spirit was carnal. Pride and petulance crippled his contribution. "A half-sanctified man is considerably less than half-selfish, and a good deal less than half-benevolent."

By the present turn of events, Jonah sought to justify his past conduct (v. 2), pitied the gourd but not Nineveh, prayed to die when he was not ready.

God's Promise of Peace

Zechariah ("Jehovah remembers") was of a priestly family and the last prophet but one. He returned from Babylon with Zerubbabel and sought to lead the remnant to a zeal for God.

I. THE NATION'S PUNISHMENT (Zech. 7:8-12).

Since Jerusalem's destruction (586 B. C.) the Jews fasted on anniversaries of four outstanding events in their history. The Bethel deputation (7:1-3) came to ask if this was to be continued in the postexilic period. (1) *Requirement*. Because the ceremonial fasts were personal and sectarian they were of little value (vv. 5, 6). Rather should there be (a) proper attitudes towards their fellows (v. 9); (b) charitable regard for the needy (v. 10); (c) an appraisal of others that was without suspicion (v. 10). (2) *Refusal*. "They refused" (vv. 11, 12). Here is a wilfulness that smacks of rebellion, "that they should not hear." (3) *Result*. "Therefore . . . he cried, and they would not hear . . . they cried, and I would not hear" (v. 13). A whirlwind of judgment would scatter the chosen until the land would be avoided by wayfarers. God gone! The nation gone! The land gone!

II. THE NATION'S PEACE (Zech. 8:4-8).

This prophetic chapter is remarkable. (1) *Return*. The flame of a great jealousy would bring Jehovah back and He would once more dwell in the holy city (vv. 2, 3). Wars would decimate the nation no more and an aged citizenry would spell peace. Playing children indicate a settled land and quiet times. (2) *Restoration*. "Save . . . from the east . . . and from the west" (v. 7). From everywhere the Jews are again to possess their inheritance. It is Israel's end-time acceptance of their Messiah. (3) *Reconciliation*. The nation is to be God's, and God belongs to the nation. It is a relationship in "truth and in righteousness" (v. 8). God and the nation will be faithful to a mutual covenant.

III. THE NATION'S PROSPERITY (Zech. 8:12, 13).

This is (1) *temporal*. Seed, fruit, soil and moisture in abundance are to be the divine grant (v. 12). To the remnant now and the nation later there is the assurance of blessing. (2) *Spiritual*. As the heathen considered the low fortunes of the Jews equivalent to a curse ("May that which happens to the Jews happen to our enemies"), so the prosperity of the chosen nation was to be the comparison for blessing (v. 13).

Zechariah has been aptly called the apocalyptic writer of the Old Testament. . . . Spiritual truths are impressed, not by direct appeal . . . , but by elaborate visions . . . , addressed to the imagination. In a series of . . . visions he watched the process of things through the ages and sees beyond the desolation, restoration; beyond the punitive judgments of God, His return to His people on account of their repentance, and the establishment of the new divine order. He caught a glimpse of the coming glory, a glory which is not yet come, but which undoubtedly is coming. He heard some of the notes of the final harmony. He saw the city of God afar off . . . the walls of the city . . . the conditions obtaining when the city is built, and the kingdom of God established" (Tulga).

PRINCIPLES MEN LIVE BY

(Continued from page 4)

his redemption and the fullest means by which he may glorify God.

To be sure, every man is tested throughout his pilgrimage on this earth, and it is here that the underlying principles by which he lives come to light. When testing comes the man of faith need not rely on his own personal craftiness and ingenuity to see him through. He does not find it necessary to alter truth or to counterattack with slander and jealous gossip. He does not have to prove his manliness by becoming mean and threatening to his offenders. Instead, he may look beyond his visible foes to behold Him who is invisible and the innumerable hosts of heavenly forces which encamp round about those who fear God. By faith he goes on unmoved, earnestly desiring in his heart that the cup of bitterness may pass from him, but still more earnestly longing with Christ, "Not my will, but thine, be done."

It is here, perhaps, that most of us are to find the root of our problem—in sincerely desiring the will of God in our lives at any cost. It is not usual that we find difficulty in believing God for those things which are truly for His glory. But whenever we pray in order that we may consume it upon our own lusts, whenever we seek to impress men or to pacify the carnal man, we cannot trust God to give His glory unto another. As a result, if we are to realize our ambition and to attain our selfish goal we find it necessary to take matters into our own hands.

Fighting a carnal warfare, we can only utilize carnal weapons, and we find ourselves operating on the principle of human force, actually opposed to the purposes of God. This may be a truth difficult to acknowledge, yet the truth itself is not new, for we have been taught from our childhood that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17). Thus, when we seek to carry out God's work through the efforts of human flesh we are actually engaging in activity which is contrary to the Spirit of God. Our objective may be good and our purpose may be sincere, but we are

living by a wrong principle—one that can never accomplish God's will and purpose.

"The just shall live by faith." May we not also conclude that the carnal shall live by force? Not force in the sense of dictatorial authority or military strength, but force in the sense of relying upon human ability and ingenuity to accomplish a work which can only be wrought by the Spirit of God. Force in the sense of exercising human craftiness and influence to open doors which God has closed and to close doors which God has opened. Force in the sense of utilizing human manipulation in an effort to realize our own carnal gratifications.

May God grant that we be numbered among those who have ceased from our own works, whose bodies and souls have been presented as a living sacrifice, dedicated to the will of God. When He comes may He find faith upon the earth! ♦ ♦ ♦

Missionary Treasury

July 1959

General Fund \$291,184.32
Missionary Specials 39,459.68

The income for the month of July was \$18,000 less than the budget, and actually for the first seven months is \$136,000 short of the budget. If we are going to finish all of our commitments for 1959, we must have a substantial increase in income before the end of the year.

Gifts for the month of July are covered by our Receipt Nos. 9131-10669 and 724-846. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

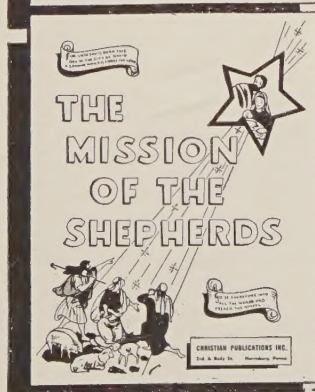
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ALLIANCE MISSIONS ON THE MARCH



Delegates to the Japan Alliance council

A. P. MCGARVEY

The Japanese Church Reaches Beyond

ARE churches that have become self-supporting, self-governing and self-propagating truly indigenous? The missionary tiptoes out of the picture like a parent who has put a sleeping infant to bed. Soon urgent appeals for help bring him back. This is bound to be the result as long as "self" is in the focus and the aim is merely a church that can run its own affairs.

What then is it that makes a church indigenous? A vision for missions is essential. A sense of responsibility toward those who were afar off as well as for those nearby pulsed through the Early Church. Later Christians in Corinth had a different attitude. As long as the believers there were engrossed with what benefits they might receive, even though they were spiritual benefits, that church remained exotic. To correct this Paul sought to stir them up so that the outreach of their faith would make possible preaching in the regions beyond them. The vision for taking the gospel to peoples outside the boundaries of the tribe, the community and the nation cannot wait. A church is not really "at home" until it is stirred with the compassion of Christ for others who have not yet heard and who will not hear unless its members give themselves and their means to make it possible.

Missionaries and churches in Japan are celebrating this year the centenary of Protestant missions in that land. The record is one of devotion and sacrifice of the highest order. Yet we are forced to admit that after a hundred years the Church is not at home in Japan. It is still exotic. But something is beginning to expand the roots and bring to all Japanese Christians a fuller awareness of their calling. What the missionary vision is doing to the Alliance Church in Japan is remarkable. At first the leaders were shocked when one of their ablest workers declared that God had called her to Brazil. As Paul's initial objective was the Jews living abroad, so is hers to reach her own people in a foreign land. Recovering from their daze, the members of the Alliance churches have rallied behind her. What years of receiving has not produced, this act of giving has. The Japanese Alliance is becoming truly indigenous.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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